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ABSTRACT

The document lists and discusses Indian-published and Indian-oriented newspapers, periodicals, and other assorted publications generally designed to establish a communication system reflecting the interest of the majority of American Indians. Also provided are resumes of several publications that are thought to have gained wide acceptance through Indian readership. The list of 113 periodicals, by Indian groups in Canada and United States, includes publishers' addresses. (EL)

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U.S. AND CANADIAN INDIAN PERIODICALS

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Periodicals that are aimed for an Indian readership have become an important part of contemporary Indian life in the United States and Canada. Most of these are written and published in English by Indians as a communications media for a particular formal association such as a tribe, an intertribal council, or an urban Indian center. Most are less than five years old and only a few current ones are more than ten years old. While once extremely diverse in languages and tribal cultures, Indians are unifying in pan-Indian political, social, and ideological ways and these periodicals are now central to that unification process. For social scientists, the analysis of these periodicals could be very useful, particularly in situations in which there is a resistance to participant-observation and interviewing techniques of research.

Recent books by Indians, such as Custer Died for Your Sins: An Indian Manifesto (Deloria 1969) and The Unjust Society: The Tragedy of Canada's Indians (Cardinal 1969), synthesize the political concerns of many contemporary Indian intellectuals, but the day-to-day concerns of Indians are more accurately expressed in the pages of these periodicals. The periodicals often get down to the level of local individuals with matters of birth, marriages, deaths, who won athletic events or scholarships, and so forth. Also, the issues discussed in these books usually appeared earlier and were much more fully discussed in the periodicals.

There is also a large ephemeral literature of notices, conference reports, etc., that Indians participate in producing. This comes from government agencies; national, state or province, and local Indian associations; and from organizations such as church groups that have Indian oriented programs. However, the periodical literature has a more completely Indian authorship and it is more widely read by Indians than this other material. To some degree, the periodicals have collectively become a body of literature in terms of both historical documentation and aesthetic expression.

As an example of a challenging project in history, one might analyze the several Cherokee periodicals. Probably the first Indian periodical dates back to a newspaper that used Sequoya's syllabary and began publishing in Cherokee in 1828. The Cherokee produced periodicals after they went to Oklahoma (The Cherokee Times) and now there are several urban based Cherokee periodicals (Cherokee Examiner, South Pasadena, California: Cherokee Speaker, Chicago; Keetowah Speaker, Artesia, California, etc.).

Indian periodicals often carry poetry, short stories, ethnographic notes, and historical sketches. In fact, protests are very often put into poetic form in the politically oriented periodicals. However, one of the most explicitly aesthetic Indian periodicals is a series (The Writers' Reader, 1962 ff.) produced by the high school level creative writing classes of T. D. Allan at the Institute of American Indian Arts in Santa Fe, New Mexico. After 1963 these poems and short stories were also encouraged by the Vincent Price Awards in Creative Writing and the Scottsdale National Indian Arts Exhibition. Here are two typical poems that I enjoy from that series. The first is reminiscent of a traditional prayer and the second reflects Indian humor.

Song of a New Cradleboard

by
Phil George, 1965

Oh little one, while you sleep, dream good dreams
And grow straight.
The flower of love, the rose's branch, protects you.
On this pine board, the white, soft doeskin encases you.
Beneath your delicate body the tree-moss nestles you.
May love from the rose be yours.
May purity enfold your life.
My child, be brave in war, wise in the council lodge.
Straight as this board which I have made this day,
May you forever walk.

Afternoon and His Unfinished Poem

by

Calvin O'John, 1967

Afternoon sits down on an old rocking chair and
starts writing his poem.
The sun drops by and adds a few bright words.
All is going well. Then, unexpectedly, out of the
Grey sky comes wind, his huge cheeks puffed up.
He lets out a burst that carrys Afternoon's unfinished
Poem across the corn fields.
Afternoon is very angry.
He gets up from the old rocking chair and chokes wind's
Throat so he can't blow any more.
The wind dies down.
Afternoon goes and searches for his unfinished poem.

The development of political awareness, cohesion, and action has been the most common reason for being for the Indian periodicals. Typically the publication was originally conceived as a means to a political solution of practical problems in a democratic society. The feeling is expressed as, "If we can just organize our people, then we can really get things done."

The original conception of the urban-based periodicals is usually either inter-tribal and directed at a specific regional collection of tribes or it is a grand scale pan-Indianism, attempting to communicate to people of all tribes. The titles often reflect this common vision of organizing all Indians: Aborigine, Americans Before Columbus, American Indian Horizon, American Indian Tradition, etc. Two organizations created their periodical title from the initials of their aspiring organizational names. The Indian League of the Americas, based in New York City, has a little newsletter called ILOTAN. The International Natives Democratic Indian Alliance of North America, based in Los Angeles, had a newsletter called Redman's INDIAN.

It is hard to keep up with the rapid changes in this field. The newsletter that was the most nationwide in distribution in the United States was called Indian Voices, edited in Chicago and published in Tahlequah, Oklahoma for several years. In fact, the death of one of its editors, Clyde Warrior, was seen as a tragic loss in both the U.S. and Canada. Indian Voices relied for material largely on new legislation and political speeches, letters from readers, and articles from other Indian periodicals. It stopped publication two years ago. Two prominent students of contemporary Indian life (Sol Tax and Kathy Molohan) claim that Akwesasne Notes is now of National importance.

The Canadian government, directly or indirectly, helps to finance most of the native's (here, of course, we include Eskimos and Metis or mixed bloods) publications. Thus, it is not surprising that the only significant national Indian publication, The Indian News, is published by an agency of the federal government (Department of Indian Affairs and Northern Development) in the national capital at Ottawa. The editors are Indians.

A recent article in The Indian News (January, 1971) discussed one man's attempts to develop a national Indian newspaper in Canada without government funding. Fred Favel, a thirty-year-old non status Cree from Manitoba recently started a monthly newspaper, The First Citizen. He was in Vancouver for six months, "just sort of making it from issue to issue. . . . We decided that to be truly national we had to get out and see a lot of people on the reserves across the country. . . We'd have to print wherever we travelled." He published briefly in Toronto, Fredericton, and Ottawa and then returned to Vancouver. He considers The First Citizen to be the only truly independent publication in Canada. "I'm not talking about the small mimeographed reserve newsletter. They are fine, they're being done mostly by young people using band council facilities to keep up community interest within the reserve itself. . . . To my knowledge it's . . . the first Indian newspaper that has gone on as

long as it has without one cent of any government subsidy. . . . We do not get along with the Indian organizations any better than we do with the Indian Affairs Department. . . . We are not being controlled by anyone other than, you might say, our conscience and the feedback we get from people on the reserve." The paper's current run is about 3,000 copies and although it is still basically a one-man operation, Favel plans to begin publishing on a weekly basis.

There are no genuinely international Indian periodicals with a significant number of readers in more than one country. The national periodicals, such as Indian Voices, and The Indian News, however, did a fair job of covering important events in the other's country. Perhaps more important than these national periodicals, for both national and international communications, is that local and state-province periodicals freely repeat each other's materials. Thus, by subscribing to each other's periodicals, a kind of informal press association has developed. Abstracts of a particularly interesting or well-written article may appear within a month after it is originally published in dozens of other periodicals in North America.

As an example of the excellence of the Indian periodicals as a literature of protest, I have selected from an article by Melvin D. Thom in Talking Leaf (1967:5-7). Thom was Executive Director of the National Indian Youth Council and this is some of what he said before a U.S. Senate Sub-Committee in December 1966. The political orientation of the Youth Council is "pan-Indian" rather than tribal or inter-tribal and it is strongly "liberationist," rather than "assimilationist" or favoring relocation and termination. Generally, among young Indian activists, the angry words of political rhetoric have become "relocation" and "termination in the United States and "assimilation" in Canada. I suppose we could say that social manipulation without genuine representation is the basic theme of Indian protest.

"We observe that the federal government's poverty program is nearly three years old. Gentlemen, the federal government's Indian poverty program is over one hundred years old. Under this Indian poverty program the federal government has had total economic responsibility for the welfare of Indians.... The total expenditure over the past one hundred years has exceeded 4.2 billion dollars ...

"In recent years the expenditure by the government for each Indian . . . . would amount to an annual amount of $4,685 for a family of five people. . . . The average Indian family income, in fact, is less than $1,600. Obviously something is wrong.

"What is the result of this 100 year war on Indian poverty? The result is an Asiatic-type poverty: an infant mortality rate of 53.7 deaths per 1,000 live births. . . . Abominably high incidence of disease in diptheria, dysentary, hepatitis, and typhoid fever . . . Average schooling of eight years for young adults . . .

"And, the most incredible failure of all is the effort to provide employment has resulted in a 50 per cent unemployment rate among Indians - five times that of the Negroes, and ten times that of the whites.

"To escape this grinding poverty, the federal government has offered Indians another choice: that of becoming part and parcel of the urban ghettos. During the past 15 years with the encouragement of the government, Indians have been flowing into the slums of Los Angeles, New York, Chicago, Minneapolis, and San Francisco. Nearly a quarter of a million Indian people are now residents of the big city slums. This is a classical example of the cities becoming the dumping grounds for those fleeing rural poverty.

"In trying to solve the so-called Indian problem, the government has come forward with one simple-minded solution after another. First we were driven into the most forbidding areas of the country and contained by the Army. Most of the land and resources were lost; we were civilized by outside educators, missionaries, and financial advisors. In no case were we allowed to have independent and self-respecting income so that we could deal with the rest of the country as equals.

"A brief attempt to reverse this process during the early New Deal gave way to the latest solution, a policy of doing away with Indian reservations as fast as possible and moving Indians into cities. . . . Over the past 100

> years this country has spared little to turn Indians into Whites. But, all this policy has accomplished has been to shatter Indian's communities and obscure the real problems. . . .
>
> "Any Indian will tell you he needs steady income; he needs a job. . . . the government has not been willing to significantly subsidize economic development in the Indian communities. . . . The annual cost for providing employment for unemployed Indians at $2 per hour would be less than the space program spends in two weeks time. Furthermore, federal expenditures could be cut significantly in a community that had become economically self-sufficient."

Both pan-Indian associations and inter-tribal councils tend to be urban based while the band or tribal council is, of course, generally rural. Few Indian colonies are ever within cities (such as in Reno, Nevada or Tucson, Arizona). It is the large-scope urban-based periodicals of these associations that can shift from being monthly mimeographed newsletters to newspapers or magazines. The rural newsletters tend to have shorter articles and more articles per issue than the urban newsletters. They often have a lot of local gossip, notices of events, scores of athletic games, etc., in addition to lead stories, usually about major economic and political developments in the area. The rural newsletters still have a wide range in the average length of their articles, from about 100 to over 400 words. Urban newsletters are more often printed by offset press or are typeset so that the print can be smaller and photographs can be used more easily. The average length of articles in urban newsletters tends to be between 300 and 700 words. In terms of order of content frequency, both rural and urban periodicals tend to concentrate first on local news, second on general national Indian news, third on Indian agency activities, and fourth on other events. However, in terms of their treatment of local news the rural periodicals tend more to concentrate on such things as schools, festivals, and local aspects of national issues.

An important stimulus and influence on rural publications in the U.S. was a series of summer workshops on the operation of Indian reservation newsletters. Two were held at the University of Utah and one at the University of South Dakota. The Leech Lake Newsletter, Ute Newsletter, War Cry, and several more were developed by people who attended one of these workshops. In a few other cases a VISTA worker (Volunteers in Service to America) has helped to start a newsletter.

One of the best rural newsletters is edited as a hobby by a professional white reporter who works for a Riverside, California newspaper. Bill Jennings started The Indian Reporter: The Newspaper of the Southern California Indian in 1964. This is mimeographed and usually issued seven times a year. It is not as politically oriented as most Indian publications, but it gives a balanced, factual account of a wide variety of local, state, and national Indian affairs. It relies heavily on reader correspondence for material.

The Navajo Times is the best tribal periodical. It is a weekly newspaper published since 1960 by the tribe at Window Rock, Arizona. It is usually about thirty pages in length with balanced news coverage, an editorial page, professional and classified advertisements, comic strips, etc. The Bureau of Indian Affairs began much earlier (1943) to publish a monthly news magazine in the Navajo language called Adahooniligii ("Events") with English summaries.

The best state or province periodical is the Tundra Times, which began to serve all of Alaska's natives in 1964. It is a bi-monthly newspaper, put out by the Eskimo, Indian, Aleut Publishing Company of Fairbanks, Alaska. It has the format of a quality newspaper, clearly separating factual articles from editorials. It vigorously pursues stories, sending out its own reporters rather than just waiting for letters from readers or interpreting the articles of other Indian periodicals.

An early magazine was The Indian: The Voice of the Mission Indian Federation. This federation of tribes in Southern California was formed in 1919 to oppose the control of the reservations by the Bureau of Indian Affairs, to create a self-governing and representative council and police force, and to fight for a variety of Mission Indian causes. It was generally successful in organizing the thirty-seven scattered mission Indian reservations and in opposing B.I.A. rule, but it failed to win the major land and water claim cases that it sought. The Indian was initiated in 1931. In 1934 it was very patriotic to the U.S. and "Our flag" and opposed to the communistic experiments that the Indian Reorganization Act would impose on Indians. It claimed that this bill would "collect the Indians again into groups and shut whites out of the reservations . . . we the Indians shall be used as an experiment in the feasibility in the United States of small independent communal enterprises."

The Federation's adamant opposition to the B.I.A., its failure to win the land claim cases, and its strong hand in the local politics of individual reservations eroded its effectiveness over the years. In 1953 two U.S. federal measures were passed to speed up the assimilation of Indians. One authorized states to assume jurisdiction over criminal and civil matters on reservations and the other declared the intent to terminate federal relations with the tribes as rapidly as possible. The Federation leaders were in favor of this "freeing the Indians", but they were out of step with the times again. Increasingly Indians called for a continuation of their special relationship with the government. The Federation finally split into two factions in 1963, went to court where it was decided to split the money in the treasury, and became ineffective after that.

The Southern California reservations then essentially became politically integrated at the state-wide level in such associations as the Inter-Tribal Council of California and the California Indian Education Association, both of which have periodicals. The local communication

function, however, was essentially taken over by Bill Jennings' paper, The Indian Reporter.

Another defunct magazine that was based in Southern California is Indians Illustrated. It lasted for only nine issues in two years (1967-1968), but it was an excellent publication that failed simply for financial reasons. In the first issue (February, 1967) Francis Allen (a Kikapoo from Oklahoma), the publisher, discussed the magazine; "the idea was first discussed in 1963 by the editor and publisher. It was felt at that time that there was a need for a national Indian magazine, and today more than ever, we feel that the Indian ought to be better informed as to legislation, economic development, education, housing, health, and other problems that confront the Indian on and off the reservation."

The editor (Bill Barnett, a Cree from Oklahoma) wrote that the magazine would feature all people who concern themselves with Indians, would look for constructive criticisms, and would "let people know what we as American Indians are doing . . . we are a long way from being the Vanishing Americans. Shucks, we were here first and as soon as all the others go to the moon, we can go back and fix things up the way the used to be when the buffalo roamed and the skies were not smoggy all day." That first issue included articles by Vice President Hubert H. Humphrey; the U.S. Commissioner of Indian Affairs at the time, Robert L. Bennett; and our census study of the Indians in Los Angeles.

Content is related to function so there are regular differences in what these periodicals say according to the purposes of the associations in back of them. Even the several, for example, that are produced by religious organizations have quite different content. The Blue Cloud Quarterly is concerned with Catholic Indian missionary work and is based in rural South Dakota. The Cross and the Calumet is produced by the Episcopal Diocese of Chicago. Indian Echoes comes from a Bible Institute in Great Valley, New York. Indian Liahoma is a twelve-page quarterly

magazine on Indian activities in the Mormon Church. Indian Times is ten mimeographed pages without an Indian focus at all that is produced by the First Indian Baptist Church of South Gate, California. Indian Record is a sixteen-page magazine in its 34th year that mixes Indian political, historical, and ethnographic interests with Catholic missionary activities.

A comparison was made of three of the most widely read regional newsletters in Canada: The Drum, published in the "new town" of Inuvik for the natives of the Northwest Territories; The Native People, printed in Edmonton for the Alberta Native Communications Society; and The Calumet, published in Toronto for the Indians of Ontario. All three are sent to a broad range of native communities, but are still not national or pan-Indian in orientation. Their orientations are first of all inter-tribal and provincial. All are published in an urban center, although the Inuvik-Toronto contrast shows the extreme diversity of what can be the urban center for a broad rural region.

The N.W.T. The Drum is the most assimilationist, favoring extensive cooperation with White society and accepting of acculturation to most of White culture. The general orientation is to work within White institutions, rather than to perpetuate native institutions. Articles typically describe how groups, and to a lesser extent individuals, are successfully working within White institutions. This assimilationist orientation of the northern frontier is in sharp contrast to the settled provinces whose native news media emphasize the other extreme, of liberation from White control or even influence. At the most, the southern natives talk of "integration", fulfilling a useful role in the organic specializations of a modern, pluralistic society without further acculturative destruction of their lifeways.

Within the above liberationist content, The Calumet of Ontario is moderate and The Native People of Alberta is somewhat extreme. That is,

the articles of the Alberta paper strongly emphasize Indian self-sufficiency, Indian separatism, events within Indian communities, and related events. The Native People is inclined to see Indians as apart from other Canadians and is intent on bringing Indians closer together, rather than closer to White society. It is heavily oriented toward active Indian politics, verbally attacking government agencies. It carries many references to Luis Riel, the historical Metis rebel who became a symbol of protest for Indians and Metis. The Native People became a rather impartial forum for discussions of the case of Chief Smallboy and his "breakaway band" of Indians who left the Hobbema Reserve in Alberta and went into the mountains "to live as their ancestors did." The paper is basically politics for adults, with an article in Cree syllabics in most issues.

Articles in The Calumet of Ontario, much more often than The Native People, describe the activities of Indian groups and communities in white oriented institutions and in white society. Thus, for example, in The Calumet one often reads of the representatives of Indian reserves participating in conferences organized by whites.

These orientations are, of course, not just of the news media, but of the regions as well. Thus, there are many indications that the natives of the Northwest Territories, although they prefer living in their home country, are relatively assimilationist in value orientations. The Alberta Indians in turn tend to be more liberationist or freedom oriented while the Ontario Indians tend to be integrationist, to seek for a compromise with both freedom and effective cooperation with Whites. The broader context is that native cultures in Ontario, the most urban, and N.W.T., the most isolated frontier, are similar in that native-White relations are relatively peaceful and cooperative, compared to the intermediately urban Prairie provinces of Alberta, Saskatchewan, and Manitoba.

Several specific themes are often repeated in the newsletters. The following themes are particularly important: You can see that the

"Indian Problem" is really a "White Problem" if you study the history of Indian-White relations. Whites, even the so-called experts, understand very little about real life on the reservations, so that, even when they are well intended, they make basic mistakes. Many traditional Indian values or techniques prove to be superior to those of the Whites. Indians must handle their own affairs, learn to work with government agencies, and develop the resources of their reservations. Indian culture should be maintained, restored when possible, and authentically presented to Whites and to Indian children. Indian crafts and books about Indians should be done by Indians to be authentic. "Blood" or biological heritage is crucial to really being an Indian. The land claims, allotments, leases, sales, etc., must be settled. This and unemployment are the major reservation problems.

Certain individuals receive a lot of space. Buffy Sainte-Marie, a Cree folksinger; Dan George, a chief and an actor from British Columbia; Harold Cardinal, a politically active Cree from Alberta; and Jean Chretien, the Indian Affairs Minister, are currently the major Canadian figures.* Nationally known Indians are less important in the United States, but still one occasionally reads about such people as the current Commissioner of Indian Affairs (Charles R. Bruce) La Donna Harris, a Comanche married to Senator Fred Harris from Oklahoma; and Vine Deloria, Jr., a politically active Sioux.

A retreat from the platform of political rhetoric has occurred recently in the Indian movement and is reflected in changes in the Indian press. Individuals are often first drawn into leadership out of apathy and into anger, militancy, and stereotyping of government officials and

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*One recent event of interest to social scientists is that on May 14,1971 Chretien told the House of Commons Indian Affairs Committee that he would look into the activities of any groups going north to work for the summer. He said that many Indian and Eskimo groups are becoming fed up with summer anthropologists probing into their lives.

Indian-White relations. This general anger is usually replaced over the years with more practical action to solve problems, within the leader's sphere of jurisdiction. In just the few years since its major development, the Indian press seems to be going through a similar kind of shift. There are now fewer general harangues about historical injustices and those that remain are better documented. The orientations are more toward present and future practical concerns. There is less grand talk now about "organizing all the Indians," probably because many inter-tribal and pan-Indian organizations have already achieved an efficient level of organization. Canadian Indians still generally use more angry rhethoic than U.S. Indians.

My hypothesis about this Canadian anger is that it comes out because the Indian's problems are much more severe in Canada than in the U.S. Legal and employment discriminations against Indians are particularly severe in Canada, if reading the periodicals in the two countries is an accurate basis for judgment.

This scene of protest, however, is complicated by several structural differences that have accelerated the active protest process in Canada. Indians, Metis, and Eskimos form a much larger proportion of the Canadian population (my estimates are 2.5% in Canada and .4% in the U.S.) and this gives them a much better chance to be heard than in the U.S. There is a greater Native-White cultural contrast in Canada because the Canadian Indians are more traditional. For example, estimates on proportions with a native "first language" are two-thirds in Canada and only one-third in the U.S. The Canadian Indians also have a stronger political base on reserved Indian lands than the U.S. Indians do because about 70% of the enrolled Indians live on their reserved land units in Canada, but only about 30% of the enrolled U.S. Indians live on their reserved land units.

In summary, U.S. and Canadian Indian periodicals have been briefly examined as a potential source of information on Indian societies. The bulk of the material is politically oriented, but time runs of a single periodical or the analysis of comparable periodicals in different regions reflect political shifts within the Indian community. Also the periodicals are creating a unique aesthetic literature, both in poetry and the protest essay. The following is a list of 113 periodicals that are oriented, at least in part, for an Indian, Metis, or Eskimo readership in Canada (37) or in the U.S. (76).

A List of Canadian and U.S. Indian Periodicals

Canada

1. The Beaver, Hudson's Bay House, Winnipeg 1, Manitoba.

2. The Calumet, Union of Ontario Indians, 1554 Yonge St., Toronto 7, Ontario.

3. Canadian Native Society of Regina Newsletter, 1214 Victoria Ave., Regina, Saskatchewan.

4. Caughnawaga Historical Society Bulletin, P.O. Box 538, Caughnawaga, Quebec.

5. The Drum. P.O. Box 1069, Inuvik, N.W.T.

6. Edmonton Canadian Native Friendship Centre, 10218-108th Street, Edmonton, Alberta.

7. Elbow Drums, Calgary Indian Friendship Society, 140-2nd Avenue S.W., Calgary, Alberta.

8. Indian-Eskimo Association of Canada Bulletin, 277 Victoria Street, Toronto 2, Ontario.

9. Indian-Eskimo Association of Canada, Alberta Division, Newsletter, 14408 - 118 Avenue, Edmonton, Alberta.

10. The Indian News, Department of Indian Affairs and Northern Development, 400 Laurier Ave. W., Ottawa 4, Ontario.

11. Indian Outlook, Federation of Saskatchewan Indians, 104 Brent Building, Regina, Saskatchewan.

12. Indian Record: A National Publication for the Indians of Canada (Catholic Church), 272 Main Street, Winnipeg 1, Manitoba.

13. The Indian Voice, Box 8544, Station H, Vancouver 5, B.C.

14. Innuttitut, Dept. of Indian Affairs and Northern Development, 400 Laurier Avenue W., Ottawa, Ontario.

15. Kenomadiwin News, P.O. Box 717, Port Arthur, Ontario.

16. Ketiwin, Sandy Lake, Ontario.

17. Manitoba Indian News, Manitoba Indian Brotherhood, 807-191 Lombard Avenue, Winnipeg 2, Manitoba.

18. The Messenger, Eskimo Point, N.W.T.

19. Moose Call, Indian-Metis Service Council, 2412-6A Avenue West, Prince Albert, Saskatchewan.

20. The Moccasin Telegraph, Regina Friendship Centre, 1770 Quebec Street, Regina, Saskatchewan.

21. N'Amerind Friendship Centre, 613 Wellington Street, London, Ontario.

22. Native Brotherhood Newscall, Box 160, Prince Albert, Saskatchewan.

23. Native Movement, Box 6152, Vancouver 8, British Columbia.

24. The Native People, Alberta Native Communications Society, 11427 Jasper Avenue, Edmonton, Alberta.

25. The Native Voice, Native Brotherhood of British Columbia, 325 Standard Bldg., 510 West Hastings Street, Vancouver, B.C.

26. The New Nation: The Newspaper of the Native People, 117 Phoenix Bldg., Winnipeg, Manitoba.

27. News of the North, P.O. Box 68, Yellowknife, N.W.T.

28. Newsletter, Indian and Metis Conference, 501-177 Lombard Avenue, Winnipeg 2, Manitoba.

29. Northern Community Newsletter, Center for Community Studies, Saskatoon, Saskatchewan.

30. Our Native Land, Canadian Broadcasting Corporation, Box 500, Terminal "A", Toronto, Ontario.

31. Prairie Call, Indian-Metis Friendship Centre, 73 Princess Street, Winnipeg 2, Manitoba.

32. Quetico Centre Newsletter, Box 1000, Atikokan, Ontario.

33. Tapwe, Boreal Press Ltd., Box 130 Hay River, N.W.T.

34. Tawow, Cultural Development Section, Department of Indian Affairs and Northern Development, 400 Laurier Avenue W., Ottawa, Ontario.

35. Thunderbird Quill, Manitoba Regional Office, Indian Affairs Branch, No. 3-590 Roseberry Street, Winnipeg 21, Manitoba.

36. Toronto Native Times, Canadian Indian Centre of Toronto, 210 Beverley Street, Toronto, Ontario.

37. Unity: Bulletin of the Union of British Columbia Indian Chiefs, 6390 Crown Street, Vancouver 13, B.C.

U.S.A.

1. Aborigine, National Indian Youth Council, Box 892, Gallup, New Mexico.

2. Akwesasne Notes, Cornwall Island Reserve, P.O. Box 435, Rooseveltown, New York, 13683.

3. American Indian Horizon, Box 1580, Church Street Station, New York 8, New York.

4. American Indian Tradition, P.O. Box 136, Alton, Illinois.

5. Americans Before Columbus, National Indian Youth Council, Box 4164, Sante Fe Station, Denver, Colorado.

6. The Amerindian, 909-1263 West Pratt Blvd., Chicago, Illinois.

7. Alaska Native Brotherhood, 1521-16th Avenue E., Seattle, Washington.

8. Apache Drumbeat, Bylas, Arizona.

9. Akwesasne Notes, Antioch-Putney Graduate School of Education, Putney, Vermont.

10. Birney Arrow, Birney, Montana.

11. The Blue Cloud Quarterly, Catholic Indian Missionary Work, Blue Cloud Abbey, Marvin, South Dakota.

12. The Cavo Transporter, Box 34, Concho, Oklahoma.

13. Chahta Anumpa: The Cherokee Times, The Southeastern Indian Antiquities Survey, 2928 Southlake Drive, Nashville, Tennessee.

14. Cherokee Examiner, P.O. Box 687, South Pasadena, California.

15. Cherokee Speaker, 5425 South Woodlawn Ave., Chicago, Illinois.

16. The Cherokee Times, Eastern Band, Cherokee, Oklahoma.

17. Chicago Warrior, American Indian Center, 738 West Sheridan Road, Chicago, Illinois.

18. City Smoke Signals, Sioux City American Indian Center, 1114 West 6th Street, Sioux City, Iowa, 51103.

19. The Cross and The Calumet, Episcopal Diocese of Chicago, 3555 West Huron Street, Chicago, Illinois.

20. Early American: Newsletter of the California Indian Education Association, P.O. Box 4095, Modesto, California.

21. Eyapi Oaye: Fort Peck Indian Reservation News, Popular, Montana.

22. Fort Apache Scout, Box 867, Whiteriver, Arizona.

23. Fort Berthold Agency News, New Town, South Dakota.

24. Fort Hall Tevope, Fort Hall, Idaho.

25. Ilotan; Newsletter of the Indian League of the Americas, 5 Tudor City Place, New York, N.Y. 10017.

26. Indian Affairs: Newsletter of the Association on American Indian Affairs, 475 Riverside Drive, New York 27, N.Y.

27. Indian Athlete, The American Indian Athletic Association, 2660 East Gage Ave., Huntington Park, California.

28. Indian Center News, The American Indian Women's Service League, 1900 Boren Ave., Seattle, Washington.

29. The Indian Historian, American Indian Historical Society, 1451 Masonic Avenue, San Francisco, California. 94117.

30. Indian Liahona, Church of Jesus Christ of Latter Day Saints, 115 East South Temple Street, Salt Lake City, Utah.

31. Indian Life, Inter-Tribal Indian Ceremonial Association, P.O. Box 1029, Gallup, New Mexico.

32. Indian Life Newsletter, American Women's League, 495 West End Avenue, New York, N.Y. 10024.

33. The Indian Mailman,4311 North 9th Ave., Phoenix, Arizona.

34. Indian News, Box 2195, Santa Fe, New Mexico.

35. Indian Pen Pals Club, 10219 East Ave. South 6, Little Rock, California.

36. Indian Progress, Associated Executive Committee of Friends on Indian Affairs, 1403-21st Street, Central City, Nebraska.

37. The Indian Reporter, 3254 Orange, Riverside, California.

38. Indian Times, White Buffalo Council of American Indian, 929-29th Street, Denver, Colorado.

39. Indian Times, First Indian Baptist Church, 9817 California Ave., South Gate, California.

40. Indian Truth, Indian Rights Association, 1505 Race Street, Philadelphia, Pennsylvania.

41. Indian Uprising, American Indians United, 1630 West Wilson Ave., Chicago, Illinois.

42. Indian Voices, University of Chicago, 1126 East 59th Street, Chicago, Illinois. (Defunct).

43. Indian Sentinel, Bureau of Catholic Indian Missions, 2021 H Street N.W., Washington, D.C.

44. Indian Work Newsletter, The National Council Home Department, 281 Park Ave., South, New York, N.Y.

45. Journal of American Indian Education, College of Education, Arizona State University, Tempe, Arizona.

46. Keetoowah Speaker, Western Cherokee, 12249 East 194th Street, Artesia, California.

47. Klamath Tribune, Chiloquin, Oregon.

48. Leech Lake Newsletter, Cass Lake, Minnesota.

49. Makah Newsletter, Makah Indian Reservation, Neah Bay, Washington.

50. Many Smokes, P.O. Box 5895, Reno, Nevada.

51. Menominee News, Keshena, Wisconsin.

52. NCAI Sentinel, National Congress of American Indians, 1346 Connecticut Ave., N.W., Washington, D.C.

53. The Native Nevadan, Inter-Tribal Council of Nevada, 1995 East 2nd St., Reno, Nevada.

54. Navajo Assistance, Box 106, Gallup, New Mexico.

55. Navajo Times, Window Rock, Arizona.

56. NE-WH-CHEE, Shoshoni Colony, Elko, Nevada.

57. Northwest Indian News, University Unitarian Church, 6556 35th Avenue, N.E., Seattle, Washington.

58. Papago Indian News, Sells, Arizona.

59. Point Hope News, Point Hope, Alaska.

60. Powwow Trails, Box 268, Somerset, New Jersey.

61. Quechan News, Fort Yuma Indian Reservation, Fort Yuma, California.

62. Rosebud Sioux Herald, Rosebud, South Dakota.

63. Smoke Signals, Colorado River Reservation, Parker, Arizona.

64. Stinging Wire, 8410 Mammoth Avenue, Panorama City, California 91402.

65. Talking Leaf, Los Angeles Indian Center, 3446 First Street, Los Angeles, California.

66. Talking Leaves, Box 157, Skiatook, Oklahoma.

67. Tepee Talk, P.O. Box 501, Porterville, California.

68. The Tribal Spokesman, Inter-Tribal Council of California, 2015 J Street, Sacramento, California.

69. Tribal Trails, 911 Franklin Street, Petosky, Michigan.

70. The Tundra Times, Box 1287, Fairbanks, Alaska.

71. The Ute Bulletin, The Community Services Division, Ute Indian Tribe, Fort Duchesne, Utah.

72. The Voice of the Brotherhood, Box 1418, Juneau, Alaska.

73. Voice of the Red Man, North American Indian District, Church of the Nazarene, Clinton, Oklahoma.

74. Walam-A-Wagam, Passamaquoddy Tribe, Box 5, Perry, Maine.

75. War Cry, Pine Ridge, South Dakota.

Defunct Magazines

1. The Indian: The Magazine of the Mission Indian Federation. Copies in some San Diego, California libraries.
2. Indians Illustrated. Copies on file at the Los Angeles Indian Center.